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REVIEW.

MR. AIKIN'S SERMON
ON THEATRICAL EXHIBITIONS.

(*Continued from our last.*)

Our selections have hitherto been confined to the first three heads of the discourse. But the author shows in the fourth place, that

The unavoidable tendency of the theatre, is, to dissipate the mind, and to demoralize society.

We have already observed that it is impossible to do justice to the sermon, by presenting selections from it; and that to be fully appreciated, the whole must be read: The subject matter contained under this head, however, is too interesting to be entirely withholden from our readers. The following is a specimen:

In a city every establishment is more within itself. It can be in operation without passing directly under the notice of any except those immediately concerned. But in a village none can remain uninterested or uncontaminated. What is known to one must be known to all. Every child in the streets is revelling in the general dissipation, and on the look-out for an opportunity to overleap the bounds of parental authority. Nor can it be expected that this fermentation will subside with the novelty of shows; for it is the grand policy of a theatre, & of all its brotherhood, to keep up the novelty by every art that can be supposed to influence the young and the gay.

There is a charm in these dazzling vanities which binds their deluded votaries as with a chain of iron. One indulgence only sharpens the appetite for another, and creates a thirst that is never quenched, so long as there is the possibility of obtaining more. How many youth, once the brightest hopes of their country, by entering upon this high way to ruin, have travelled on, till they finally ended their career in the prison or upon the gallows! Educated in this school of immorality; giddy with scenes of visionary happiness, which have no relation to real life; addicted to think only about gods and goddesses, and to form ideal systems of enjoyment, independent of industry and economy; if they have not lost their integrity, and come out finished knaves, gamblers and drunkards, they are totally incapacitated for any useful or honourable employment; and if their fortune be not commensurate with their desires for prodigality, they must resort for a living either to plunder or to beggary. Would that this, were a picture which has no foundation in truth. But alas! the tears of a thousand wretched families are my witness! The cries of half famished children, and the sighs of broken-hearted mothers. tell in accent of anguish and despair, the effects of the theatre.

The next paragraph alludes to stubborn and undeniable facts.

It is confidently believed that not one young man out of ten in the city of New York, who habitually resort to this fountain of vice, escape the vortex of ruin. Indeed so notorious has become this fact, that no man in business will trust them with his property, without the most guarded caution. And the reason is obvious. Under the baneful influence of the theatre, they soon lose their integrity, and resort to unlawful means to gratify their passion for this amusement.

But the author proceeds:

The tendency of the theatre to dissipate all serious thoughts, will, I presume, not be denied, Nothing like the solemnity of another world is found within its polluted tabernacles. God is not there except to witness its evil deeds and to record them in the book of his remembrance. The Holy Spirit is not there, unless it be to whisper through the conscience of the sinner—arise and depart, for this place is polluted. No one carries with him thither the spirit of prayer; no one returns with it to his family and closet. Who then, that loves his Saviour and the souls of men, will presume to countenance or vindicate the amusements of the theatre? Who does not confess, that, viewed in the light of the gospel, it is, to say the least, a scene of peculiar temptation and hazard. And what Christian, let me ask, can attend, and yet reconcile his conduct with such scriptures as these:—"Watch and pray that ye enter not into temptation"—"Abstain from all appearance of evil"—"Wherefore come out from among them, and be ye separate, and touch not the unclean thing"—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying"—"Grieve not the Holy Spirit of God"—"Have no fellowship with the unfruitful works of darkness, but rather reprove them"—"Be ye therefore partakers not with them, for ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light."

But some may say, that *pious people* have gone to the theatre and approve of its amusements. This may be, and yet, it proves neither the consistency nor lawfulness of their conduct. Alas! there are too many within the pale of the church, who, by the laxity of their principles and practice, furnish occasion for the lovers of pleasure to justify themselves, by pleading an example which they secretly condemn. But when there is the necessity of an appeal to an example so glaringly false and inconsistent, it is a virtual acknowledgment of the weakness of their cause. If others have gone, we do most honestly reprobate their conduct; for we are persuaded that no person pretending to piety, can witness often the profane and obscene exhibitions of the theatre, without 'sealing the death warrant of his Christian character.'

Let the Christian who feels the least temptation to set foot into this polluted place, weigh well the preceding considerations.

But again:

Another may say the theatre never injured me; my principles are too firmly set, and my passions too temperate to be moved by all its seductions.

It is an old and tried maxim, that no persons are so liable to fall, as the self-confident and presumptuous. But allowing that some can safely breathe the noxious air of the theatre; there are others to whom it is poison. If they can safely go *once;* these *cannot*. If persons who are esteemed men of understanding and worth, *occasionally* attend; others, encouraged by their example, will attend often, who are the most in danger of infection. Is it then right, is it safe for any person who has a regard for the welfare of society and religion, to set an example which cannot safely be imitated by all classes of men? There is much wisdom as well as piety in the caution of the great apostle—"Take heed, lest by any means, this liberty of yours become a stumbling block to them that are weak,"

(*To be Continued.*)

From the Christian Observer.

SUBJECTS OF SELF-EXAMINATION AT THE CLOSE OF THE YEAR.

Have I, during the year that is past, regarded the favour and everlasting enjoyment of God, as the great end of all my schemes, and have I laboured to maintain a constant reference to him, in all the actions of my life?

Have I, in pursuing that end, placed my whole reliance on Jesus Christ; regarding his obedience, sacrifice, mediation and intercession, as the only ground on which I could hope to obtain pardon and peace with God, the sanctifying influence of the Holy Spirit, or any other spiritual blessing?

Have I kept continually in mind, the indispensable obligation I am under to walk in the steps of Christ; and be holy as he is holy, if I would enter into heaven; and have I been constantly and earnestly engaged in prayer to God for his Holy Spirit, in the firm belief that by him alone can I be enabled to fulfil that obligation?

Have I been employed in cultivating an habitual sense of God's presence, and of my accountableness to him; of the shortness of time, and of my obligation to improve it?

Has it been my study to appear well, not so much in the sight of men, as that of God? And to that end, have I been particularly on my guard, against the love of human praise or distinction, and the fear of shame; desisting from my purpose when I perceived them to mix with such as were more pure?

Have I been in the habit of considering love to God and zeal for his glory, as my highest duties? Has it been my daily labour to improve in these divine affections? And have I judged of my progress in them, not by transient fervours of the mind, but by my habitual temper, by my punctual performance of the self-denying duties of Christianity, by my cheerful acquiescence in all the dispensations of the Almighty, and by the love, the humility, and the meekness which I have been enabled to exercise to all around me?

Can I say of myself that I have lived a life of dependence on Christ, and of faith in his word; and that I have made that word the exclusive measure of my belief and practice?

Has it been my particular study to restrain all wanderings of the mind in the public and private exercises of divine worship, and to guard also against the evils of vanity and formality in worshipping God?

Have I banished as much as possible vain and worldly conversation from my lips, and vain and worldly thoughts from my mind, on the Lord's Day, and have I taken delight in its appropriate duties?

Have I been careful so to arrange my business, and domestic concerns, that neither I myself, nor any of my family, nor any one employed by me, may experience any unnecessary hindrance to a regular attendance on the public worship of God, or be deprived of the time which is requisite for duly hallowing the Sabbath?

Have I been particularly studious to guard against the intrusion of impure thoughts; turning away mine eyes from whatever might excite them. shutting my ears against polluting conversation, and restraining my tongue from every licentious word?

Have I been vigilant in repressing equally every rising of covetous desire, and every tendency to improper expense, or the careless profusion of any of the gifts of God?

Have I regarded myself in the light merely of a steward of the bounties of Providence; and have I sought out proper objects with whom to share them? Remembering that to God I must account for the employment of all his gifts, let me now inquire whether in the last year, my heart has devised, and my hand has executed liberal things? What proportion of my gains have I given to God? Is it a sufficient proportion? Might it not have been enlarged by the abridgment of vain and superfluous expenses?

Have the temporal, but especially the spiritual miseries of my fellow creatures excited any serious concern in my mind, or led me to join in plans for their relief?

Have I been careful to improve my time, that invaluable talent: redeeming it from unnecessary sleep, and from frivolous conversation and pursuits; resisting every temptation to procrastination and sloth; applying myself with activity to the business of the present day or hour: and always exercising a self-denying attention to what is my proper work?

Have I kept truth inviolate in the smallest, as well as in the greatest matters; even in cases where my worldly credit seemed to be at stake?

Have I conducted my worldly affairs with strict uprightness and fidelity, as in the sight of God; not concealing from others that which they ought to know, or taking advantage in any degree of their ignorance or dependence?

Have I been careful to look up to God for his blessing on all my undertakings, avoiding every pursuit, whether of pleasure or business, in which I could not freely implore him to prosper my way?

Have I cultivated a teachable spirit? Have I been open to conviction, and been ready to receive reproof meekly and thankfully?

When engaged in dispute, have I been apt to indulge any superciliousness in look or manner, any sourness of mind, any impatience of contradiction; or have I been in the habit of listening with patience and kindness, to the arguments and reasonings of others, however absurd and impertinent they may have appeared to be?

In my domestic relations especially, have I borne contradiction, or dissent, with kindness and good humor; or have I been apt to show impatience, on any symptom of a difference of opinion?

Have I cherished a temper of benignity towards all around me; carefully attending to the duty of Christian courtesy, to the outward expression of love and kindness; and avoiding every thing, whether peevishness and ill humor, or coldness and neglect, which might unnecessarily wound the feelings of others?

Have I watched against all hastiness of spirit towards inferiors, and especially towards those who depend on me, or need my help; and have I been ready to listen cheerfully to their representations, and show them all the kindness in my power, consistently with other duties?

Have I allowed the ill conduct of others, to lessen my kindness and good will to them, or to irritate me to return evil for evil?

In reproving servants, have I been careful to avoid harshness; and has my general conduct towards them proved, that I am really anxious to promote their everlasting interests?

Have I been apt to indulge passion or peevishness towards my children; have I watched over them as one who must give an account of them to God; being prevented neither by false tenderness nor indolence, from duly correcting their faults?

Have I exerted myself as much as I might have done, in leading my children, my servants, and all over whom I have any influence, to God?

Have I been sufficiently on my guard against all excess in eating or drinking, or in any other kind of bodily indulgence?

Have I been punctual in devoting a part of every day to those great concerns which lie between God and my soul?

Have I been in the daily habit of reading the word of God with meditation and prayer.

How has the duty of secret prayer been performed? Have I every day made those graces of the Christian temper, in which I know myself to be defective, the subject of special & earnest supplication at the throne of grace?

Have I been accustomed to retrace the innumerable instances of God's providential goodness to me, and to adore him on account of them.

Has my mind been properly affected with the blessings of redemption, and in the contemplation of them have I been willing to devote myself entirely to the service of my Redeemer.

Have I been in the daily practices of calling to mind my innumerable offences against God, and improving the recollection of them as an incitement to greater watchfulness circumspection and self denial?

Have I daily engaged in the work of self examination, and has that duty been faithfully and diligently performed?

Have I anxiously studied to reform what I have found to be amiss, and has the discovery of my failures led me more deeply to repent of sin, more highly to value the love of my crucified Redeemer, more implicitly to rely on his atoning merits for pardon & acceptance, and on the grace of the Holy Spirit, for victory over sin, and advancement in holiness?

Have I on the whole, been advancing in my spiritual course during the past year?

LONDON JEWS SOCIETY.

JERUSALEM.

The following description of the present situation of the once Holy City, is from an extract of a letter from Rev. W. B. Lewis, to the Secretary of the London Jews Society, dated, Beyrout, June 21, 1824; and contained in the London Jewish Expositor for November.

It is about a fortnight since I arrived from Damascus, having witnessed the departure of the hadgees, or pilgrims, for Mecca and Medina. I had previously visited Safed and Tiberias, &c. and spent nearly six weeks in Jerusalem in company with Messrs. Fisk and King, as well as with Dr. Dalton. We were in time for the Easter ceremonies, and to see how much God is mocked and man deceived, in a spot the most interesting of all others, and by many even at this day, looked upon as the most holy in the world. God requires "to be worshiped in spirit and in truth;" but the Christian religion, as exhibited in Jerusalem, must truly and very justly appear in the eye of the Turk, the Jew, or the infidel, to be a lying vanity—the work of men's hands; and this especially at every return of that season which is appointed to commemorate the death and resurrection of the Saviour.

One sect is almost as much in error as another, altogether widely different in many things, and their annual exhibitions, in view of reason and religion, would seem equally wearisome and abhorrent. Whilst the Catholics parade about and adore the image and cross, the Greeks and Arminians are preparing the fire which is made to issue from the tomb the day after the crucifixion, and which all the world is called upon to believe the fire descended from heaven.

Thousands of devoted pilgrims were formerly in the habit of going up to Jerusalem to attend the ceremonies, but, owing to the Greek war, the number at present is greatly diminished. Great opportunities were then consequently afforded for the distribution of the Scriptures of truth, and channels were opened, by means of which the living waters might flow into distant lands. But, alas! this year nothing could be done in the Holy City in the way of circulating copies of the word of God, as on former occasions. I need not say how much this was calculated to distress those who had it in their power, but could not give away a single copy, except privately, and with the greatest caution. This was the effect of our fears and the fears of the people, and of our present weakness in opposition to the Goliahs of the Terra Santa covenant. We were well persuaded that these monks had too much to do in the issuing of the prohibitory Firman against the Scriptures, not to be particularly on the alert to make use of in Jerusalem, as the mischievous instrument of attack whenever the opportunity permitted. God grant for his own name's sake, that all their evil designs may at length be wholly frustrated, and that all the enemies of Jerusalem may be brought low. Oh when (as one is often led to exclaim,) when are the days of Jerusalem's mourning to be at an end, and the happy days to be fulfilled which are promised to her in scripture! "The Lord shall comfort Zion—joy and gladness shall be found therein, thanksgiving and the voice of melody." Then "awake put on thy strength, O Zion; shake thyself from the dust, arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

Let us feel for the unhappy state of Jerusalem, and weep over her miseries of every description, let every Christian do something that may help in any degree to relieve her, and to cut the cords that tie her to the grave. But for encouragement to proceed, let us look to, and depend upon, the promises of God—if we look elsewhere, death, scarcely any thing but death, will stare us in the face. The more I have seen of the state of things in this country, and the more I have reflected on the subject, the less do I feel inclined to hide this view of the case from the eye of the Christian public. At the same time it must be acknowledged, notwithstanding many difficulties, that the door of access is gradually opening, and this particularly in reference to the Ashkenazim Jews. This is so far favourable and I am glad to hear that the committee have resolved on sending one or more of your German Missionaries to Palestine. May we all be men of faith and men of prayer, zealous but prudent, persevering but patient, humble-minded and compassionate. I hope the committee and the friends of the general welfare and peace of Jerusalem, have determined before this to effect something, with the view of obtaining a resident consul or protector, in behalf of visiters and European settlers at Jerusalem, Jews as well as Gentiles. My last visit to the Holy City, has convinced me more than ever, of the duty of attempting to engage our friends to see this desirable object put in execution. Truly we have had a very miserable time of it during the six weeks we spent at Jerusalem. The Pacha of Damascus was there a fortnight, encamped outside the walls of the town, and we had every day to hear of the cruelties he was committing in all directions. As soon as he departed, in consequence of his exactions and depredations, the country around Jerusalem was in a state of uproar and rebellion. The roads were rendered impassable or unsafe. Dangers were starting up every where; and even quiet pilgrims and strangers were laid hold of and detained. For particulars, I must refer you to my Journal; extracts from which I hope to copy out on board ship or in quarantine, and to forward to you. As to our party, we kept ourselves prisoners in the convent nearly three weeks, I believe until the way was opened, and a good sum of money paid the Nakeeb Effendi,&c. for effecting our deliverance, as well as that of other English visiters, and of the Spanish consul for Alleppo, who was at Jerusalem at the time. This same gentleman, as well as many others, fully concurred with me in opinion, as to the necessity of having a resident consul in the Holy City.

PLAIN PREACHING.

Bridaine, a humble missionary, was called on a certain occasion, to preach before the first dignitaries of France. The station was new to him, and the audience such as might well appal one who had hitherto preached the gospel only to the poor. This circumstance, however, made no unfavourable impression upon him. He spoke with the same plainness, freedom, and fidelity, the same fear of God, and indifference to the applause of the world, which distinguished him in his missionary labours. Listen to this man of God, and say how infinitely superior his manner is to that courtly style, that ostentatious display of talents, learning, and oratory, too common on such occasions. "At the sight of an auditory so new to me, methinks, my brethren, I ought only to open my mouth to solicit your favour in behalf of a poor missionary, destitute of all those talents which you require of those who speak to you about your salvation. Nevertheless, I experience to-day a feeling very different. And if I am cast down, suspect me not of being depressed by the wretched uneasiness occasioned by vanity, as if I were accustomed to preach myself. God forbid, that a minister of heaven should ever suppose he needed an excuse with you! for whoever ye may be, ye are all of you sinners like myself. It is before your God and mine, that I feel myself impelled at this moment to strike my breast. Until now, I have proclaimed the righteousness of the Most High in churches covered with thatch. I have preached the rigours of penance to the unfortunate who wanted bread. I have declared to the good inhabitants of the country the most awful truths of my religion. Unhappy man! what have I done? I have made sad the poor, the best friends of my God! I have conveyed terror and grief into those simple and honest souls, whom I ought to have pitied and consoled! It is here only, where I behold the great, the rich, the oppressors of suffering humanity, or sinners daring and hardened. Ah! it is here only, where the sacred word should be made to resound with all the force of its thunder; and where I should place with me in this pulpit, on the one side, death which threatens you, and on the other, my great God who is about to judge you. I hold to-day, your sentence in my hand. Tremble then in my presence—ye proud and disdainful men who hear me! The necessity of salvation, the certainty of death, the uncertainty of that hour so terrifying to you, final impenitence, the last judgment, the number of the elect, hell, and above all, Eternity! Eternity!—these are the subjects upon which I am come to discourse, and which I ought doubtless to have reserved for you alone. Ah! what need have I of your commendation, which perhaps might damn me, without saving you? God is about to rouse you while his unworthy minister speaks to you, for I have had a long experience of his mercies. Penetrated with a detestation of your past iniquities and shedding tears of sorrow and repentance, you will then throw yourselves into my arms, and by this remorse, you will prove that I am sufficiently eloquent."

[*Christian Spectator.*

The following anecdote appears in the columns of the last Christian Watchman:

Resignation enforced by a Child.—A certain pious lady in our vicinity, who had recently lost a very promising child, was one day sitting with her little daughter of about three years of age by her side, and conversing with her about the death of her little brother. She told her, that God had taken him to Heaven, and as she spake, she wept. The little girl, after a few moments of pensive thought, asked her mother—"Was it *proper* for God to take H. to Heaven?" To which she replied in the affirmative. "Well then," said she, "if it was *proper* for God to take him away, what do you cry for Ma?"

LOVE OF THE WORLD.

We never know how much we love the world, till we find pain and difficulty in parting with its good things. The world condemns, without mercy, all those who either condemn, or will not follow its maxims. God will have the heart entire; but when it is filled with the world there is no place for him. Religion accounts most of those pleasures criminal, and as leading to the greatest sins, which the world calls innocent; if we are to be governed by voices, religion will lose the cause.

Religious Intelligence.

EMIGRATION OF JEWS TO THE UNITED STATES.

The following letter will be read with some surprise when it is recollected that the American Melioration Society, after having been in operation nearly six years has done nothing towards establishing a *permanent* asylum for converted Jews—that the temporary asylum has thus far, proved unacceptable; and that in this situation, the Society had still determined to send an agent to Europe.

We forbear making any comment on the doings of this important society: yet, unless we are greatly mistaken, the cause of religion requires that something of a more efficient nature, should be immediately undertaken and prosecuted by competent managers.

Extract of a letter from J. D. Marc, dated at Frankfort, on the Maine.

"I do repeat again," says Mr. Marc, "my former advice, that the American Society should either form some distinct auxiliary societies for one year (not to interfere with the parent institution) the produce to be applied to defraying the passage of 20 or 30 colonists, or the parent society should advance the necessary amount, as a loan, to be repaid from the profits of the settlement, as soon as possible.

"Much land is not necessary for the first settlement, as the most will be mechanics. Perhaps a garden for each mechanic, and for the whole settlement as much as would employ ten persons, would be sufficient. Great care should be taken that the funds of the society be not imprudently spent, and thereby occasion a want in the things absolutely necessary.

"But even to make the smallest beginning in the greatest work of the world, is already extraordinarily great, and requires much prayer and cautious proceeding. Only a small beginning, but with christian prudence and wisdom, and by no means with worldly wisdom, with much prayer and supplication, and constant consultation of the Holy Scriptures. If the beginning is once made in such a manner, a considerable number of Christians will be found and God will assist the prosolytes in their passage, being assured that they will receive in America, the *necessary, peculiar, and appropriate* spiritual instruction: that they will not be exposed to the temptations of poverty or a deceitful world—that the sheep will not be scattered amongst the wolves before they are able to guard against them; and that the institution will have a great influence on the national conversion of the Jews. The Hoffmarshal, Von Blomberg, will with success, address the rich baptized Jews. Many converted Jews of some property, will unite with the institution, and bring with them, and assist those who have no property of their own All this will take place when once a well digested beginning is made. 'For whosoevever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that he hath.' Observe it well! On this account I think it premature to send an agent to Europe. What shall he do there at present? To incline many Israelites to emigrate, is, as hath already been said, not desirable. To collect as much money as to pay the expenses of the passage of 30 prosolytes—this will not be much more than the expenses of the agent. Besides, little can be done on the continent.—for one insignificant donation, he will meet a hundred objections on the one hand and on the other, as long as the project is *only shown on paper*. And even in Britain, they will pay no great respect to it. The only effect it is calculated to produce *there*, is, that some might be for adopting and carrying into effect the plan in some of their own foreign settlements. In short, if you make no beginning for the colony during this spring, then I have no great regard for your slow and reluctant compassion.

"When I said above, that I considered it premature to send an agent to Europe, I did it under the idea that the society is too weak & feeble to receive more than 20 or 30 prosolytes; but should the society be ready to receive one or two hundred: then I would advise, by all means, to send a proper qualified agent to Rotterdam to facilitate their passages, which would be a great and benevolent deed. Such an agent might be useful in many other respects, and prepare the way for the future usefulness of the society.

"If the prosolytes are to prove a blessing to the Jewish nation, then they must be brought up as living and experimental christians, to be an example and pattern. No brother should be excluded because he is poor, or too feeble to work.

"If the commencement be wrong, the whole is ruined, and it would be better to do nothing.

"In this undertaking it is necessary to be wholly overwhelmed in soul and spirit with the love of Christ, else it will certainly not succeed. Let this be well remembered."

SANDWICH ISLANDS.

The particulars contained in the following letter, lose no importance from the circumstance of their not being found under the latest date.

Extract of a letter from Rev. S. Whitney, one of the Missionaries at the Sandwich Islands to the Editor of the Religious Intelligencer, dated Taui, Feb. 4th, 1825.

We published in our last; a letter from the same person of a subsequent date.

"The Queen Kaahumanu, and a company of chiefs and people, left Waimea a few weeks ago, to visit Puna, the eastern district. Owing to the ill health of Mrs. W. I could not then go with them. I have lately made them a visit, an account of which, perhaps, will not be uninteresting to you. I found them encamped in a little village, the Queen sitting alone with her teacher; the chiefs and people gathered round in circles with their books; some pronouncing b-a ba; some spelling words; some reading hymns; some writing to friends, and others singing praises to Jehovah. The reception was very cordial, and after uniting in singing and prayer, and being served with a cup of tea, and a good breakfast, I was led to the schools, and not a little gratified with their improvement. The question—How shall we pray aright to God? was put to me from many mouths. The meaning of select passages of scripture was inquired after with interest, and not a few appeared apprehensive that I was going to leave them before they could ask such questions as they had prepared. One of the Teachers, a man of influence, and one who gives good evidence of belonging to the family of Christ, said to me with much interest, "by and by you will catch many fishes." I asked, "what do you mean?" He replied, "have not the chiefs told you how the people go out into the grass night and morn to pray to God? How they assembled in those houses daily, for prayer? From whence is this spirit but from God? We have not told them to do this; they go of their own accord; these are the fishes coming into the net." In the afternoon, I preached to a large company. *Christ on Calvary* was the subject. and rarely have I seen an audience give better attention. The place, the subject, and the tears trickling down their sable checks, was almost too much for my sensibility. Who could not feel? It was hard parting with them, but the situation of my family forbade me to stay any longer. Several accompanied me a distance on the road, inquiring the way to heaven as they went till the sun passing below the hills, I was forced to give them the parting hand. What a pity thought I as I rode along, that the Church of Christ should withhold her missionaries, whilst a nation is literally begging of her, the light of eternal life.

"With kind regards to all friends in New Haven, I remain dear sir, yours sincerely,
SAMUEL WHITNEY."

ENGLISH SOLDIERS FURNISHED WITH THE BIBLE.

The Commander in Chief of the British army has, by and with the consent of the king, given his sanction, in the most honourable and unequivocal manner, to the Bible cause, by directing that every man under his command be furnished with a Bible; thus making the "gospel armour" a necessary part of a British soldier's equipage. This, in a temporal view, is one of the most auspicious events in the annals of Bible Societies, and is fraught with consequences of enduring importance. We trust the example will not be lost on other nations. The total issues of Bibles from the depository of the Society above mentioned, are stated to be 175,000 copies. The arrangement to supply the army and navy, and the contemplated extension of its operations to all mariners, will, hereafter, greatly increase its distribution of the Scriptures.

[*Mar. Mag.*

NEW HAMPSHIRE BIBLE SOCIETY.

The New Hampshire Bible Society has existed 14 years, and during this time has distributed 14,138 Bibles and 7,943 Testaments—all within the limits of the State. Within the past year it has remitted to the treasurer of the American Bible Society, $615, 64 for the purchase of Bibles and Testaments, and $500 as a donation.

[*Rec. & Tel.*

NEW HAMPSHIRE MISSIONARY SOCIETY.

The New Hampshire Missionary Society has been established 24 years, and at present comprises 180 members. It has expended, during the past year, $2,516, and employed missionary labor to the amount of nearly 300 weeks, i. e. almost seven years, as performed by an individual.

Among the late donations of the American Tract Society, is one of $500 from Col. Richard Varick of New York, and another of $500 from John Tappan, Esq. of this city.

REVIVALS.

IN ONEIDA COUNTY

A short time since, we mentioned the revival in Vernon *Centre*, as forming almost the only exception in this county, to a general aspect of deadness in matters of religion. A sketch of this revival was given in our pages last week. The work still continues; and we learn that it has extended itself to Mr. Bushnell's congregation, in Vernon *Village*.

In the town of Madison, a few miles south, we also learn that there is an extensive revival; but we have not heard many particulars respecting it.

The work which commenced in Western, and which we formerly mentioned, as having extended itself as far as the north part of the town of Rome, has now become general throughout the whole of the town. It is powerful and rapid; and the general excitement has become intense.

Westmoreland, on the south of Rome, is also participating in the same blessing: but the work there, seems to be of a somewhat gradual and silent character.

We have heard also of favourable indications from several other towns in the vicinity of those above mentioned. But these must for the present be withholden from our readers. Suffice it to say, that the work in the revivals above mentioned, is great, extensive and glorious; and that Christians should be instant in prayer, and fervent in their supplications at the throne of mercy, that the blessing may be continued and extended.

The following letter which came to hand a short time since, cannot fail to be read with interest:

LATE REVIVAL IN GENEVA.

To the Editor of the Western Recorder.

SIR,—It is now about a year since a *revival of religion* became visible in the congregation under my care. Some symptoms of this work of grace had been noticed and mentioned, in private conversation, two or three months before; but it was not distinctly remarked, and publicly spoken of as a *revival*, until about the middle of December. From that time, until the middle of July, our meetings, instead of one evening, as had been customary, were held every evening in the week; and for about four months of this time, were generally very full. I speak now of evening meetings, in the village; for besides these, there were four or five meetings every week in other parts of the congregation.

The extraordinary excitement began to abate in the month of April: and in July and August, there was very little of it visible.

This awakening commenced, as is usual, among the members of the church; and was extended to others, in answer to their prayers. The same doctrines of grace which had been preached, without any extraordinary effect, since the revival in 1819, were now applied to the conscience by the Divine Spirit, and were, we trust, made the power of God unto the salvation of many. I know of no particular *sermons* that were instrumental of producing an uncommon effect—unless I should except two, preached in October, 1824, on the character, and work of the *Holy Spirit*. The congregation on that day, was unusually solemn. We *seemed*, at least, to feel in some measure, our entire dependance on the influence of the Spirit of God. During the winter, this subject was frequently presented to the people in our conference room; and I cannot but believe that if it were more frequently introduced in all our religious meetings on the Sabbath, as well as at other times, good effects would result from it. "Not by might, nor by power, but by my Spirit saith the Lord"—"The love of God is shed abroad in our hearts, by the Holy Ghost"—"Walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

The fruits of this revival, so far, I mean, as relates to the visible church, or a public profession of religion, may be thus stated—

In Feb. we rec'd on examination	40
In May,	76
In August,	12
In November,	6
Making in the whole already rec'd.	134

A few, say four or five, date their hope previously to the commencement of the revival; and a considerable number, date the beginning of their conviction in the fall and some as early as the summer of 1824. But their serious impressions were not generally known, till December, as above stated.

Of those who have made a public profession of religion, there are—

Married Men,	21
Married Women,	27
Young Men,	33
Young Women,	53
	134

Among the heads of families, there are none over *fifty-five*, and among the young people, there are none under *twelve* years of age.

Besides the above 134 received on examination, 17 have been received from other churches on certificate, making an addition to this church of 151 in the course of the year past.

So far as we have been able to witness the practical moral results of this season of religious excitement, we may safely say, they are beneficial. The greater part of those who have become communicants, have hitherto walked orderly, and have not yet (so far as I know) disgraced their profession: and many of them are evidently better members of civil, as well as of religious society. There are, indeed, a few concerning whom we stand in doubt; and there may be others, who, though they are now credible professors, are not prepared for the kingdom of glory. But God only knows the heart—we would "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart."

HENRY AXTELL.

Geneva, 19th Dec. 1825.

WESTERN RECORDER.

UTICA, MONDAY JANUARY 9, 1826.

We continue our extracts from Mr. Aikin's Sermon, this week, with the hope that they may prove extensively useful. There may be many, indeed, who will not be prevailed upon to read them; and multitudes on whom argument will be of no avail. But there is one portion of community, who are in the habit of inquiring after truth and obeying the dictates of an enlightened conscience; and there is another portion who are not yet so hardened as to be wholly indifferent about questions of duty and propriety.

To this last class, we wish to offer a single point of consideration. There are those, who, while they readily perceive the sinfulness of a given *species* of indulgence, will yet plead that there can be no harm in *a single individual instance* of such indulgence. This plea may be thus interpreted.

Lying is sinful; but a single instance is harmless: drunkenness is abominable; but one fit of intoxication may not do any mischief: theft is criminal; but a single instance of it is innocent: a whole course of criminal indulgence is ruinous; but such a course can be commenced with safety: the evils which are *inseparable* from some species of amusement are always to be deprecated; but there is nothing to fear from an *occasional* participation in these evils: temptations are always to be resisted; but a single compliance is innocent: "lead us *not* into temptation;" but there is no harm in *going once*."

But, ridiculous as this plea is,—it has been the ruin of thousands who could not be prevailed upon to acknowledge its fallacy.

We have received some remarks on "*The Sabbath as a Divine institution.*" The remarks are rather common place and have been written with too little care. We should like to see this subject taken up in earnest.

The Troy Review.—The first number of the "*Troy Review, or Religious and Musical Repository,*" has just made its appearance, agreeably to the Prospectus which has been advertised in our columns. The paper appears well, both as to its original and selected matter; and the typography is excellent. We have formerly expressed our opinion as to the plan of the Review and have intimated that much literary and clerical talent would be engaged in it. We can now only add, that we hope it may never suffer from want of patronage; for surely there ought to be *one* paper in the United States in which the claims of church music; can be fully presented to the christian reader. Some extracts from this paper will be given in our next.

RELIGIOUS TRINKETS.

The Christian Mirror presents its readers with a long editorial article under this head, the object of which, is to show the impropriety of making fancy articles, and offering them for sale, with a view to forward objects of religious charity. The following extract presents an outline of his views of the subject:

"Now it appears to us that there are very serious objections to this method of replenishing the Lord's treasury. Those who give money in this way, not receiving any real equivalent, might as well give without the childish ceremony of buying and selling; so that those who make these articles which possess no real value, are virtually busied in doing nothing. As to those articles which are capable of being applied to some use, our remark holds good just in proportion as the price given, and the time occupied in making the article, exceed its real value. If some give in this way, who otherwise would not, or give more than they otherwise would, it proves that they attach an imaginary value to the articles, and that therefore some evil propensity is gratified. It is injurious to children, of whatever age, to be furnished with trinkets which have much of the ornamental about them, and little or nothing of the useful. To make and sell such articles, therefore, in order to appropriate the avails to a benevolent object, is to "do evil that good may come." The practice is, at the best, a waste of time; and, in most instances, we apprehend the purchasers would be better without the articles than with them."

We have been accustomed to think favourably of these little articles being made and sold for missionary purposes: but there can certainly be no objection against taking a nearer view of the subject; and, if this is done, we see not how the above argument is to be set aside. If we have thus judged correctly, it will follow, that *all articles made and sold for this purpose, should possess real, intrinsic value.*

For the Western Recorder.

AMERICAN TRACT SOCIETY,

Instituted at New York.

No. I.

UNION OF DIFFERENT DENOMINATIONS.

By the constitution of this Society, its publishing committee is to consist of 'not less than three nor more than six' members, 'no two of whom are to be of the same denomination of Christians,' and 'no Tract is to be published, to which any member of that committee shall object.'

So long as the people of God are a "little flock," their union, as far as is practicable; in every good work, is evidently desirable. It strengthens the cause they have espoused; calms the animosity and bitterness by which they have too long been rent asunder; and takes away from the enemy one of the principal occasions of reproach.

The practicability of uniting different denominations in a Bible Society, few are now disposed to question; and the practicability of uniting the truly pious and evangelical of the principle religious denominations in a Tract Society, tho' it is a union based on somewhat different principles, is almost equally apparent. The Bible Society indeed, can embrace among its friends & supporters, a much larger portion of the Christian community and men differing more widely in sentiment. But that those who cordially receive and love the doctrines which the committee of the American Tract Society say, in their address to the Christian public, "are dear to their hearts, and constitute the basis of their union"—such as "man's native sinfulness; the purity and obligation of the law of God; the true and proper divinity of our Lord Jesus Christ; the necessity of his atonement and sacrifice; the efficiency of the Holy Spirit in the work of renovation; the free and full offers of the gospel and the duty of men to accept of it; the necessity of personal holiness; and an everlasting state of rewards and punishments beyond the grave"—that such Christians can unite in a Tract Society, as affectionately and as successfully as men unite in a Bible Society, or in any other kindred institutions; it would be no arrogance to attempt to prove to the satisfaction of every candid and intelligent mind.

There are, in the humble, pious, devout people of God, a harmony of views relative to the great truths of the gospel, and a warmth of Christian affection, such as unite no other class of men. This unity of spirit exists in fact; the all-searching eye of God beholds it, and it will live and reign till it is perfected in heaven.

This unity of spirit constitutes one of the most powerful arguments in proof of the reality of vital religion; and it is one which comes home with a delightful conviction to the heart of every Christian, in his familiar intercourse with his brethren in Christ, by whatever name they are called. The true people of God, (to use the language of the Christian Observer,) whether 'in the wilds of America, or the cultivated countries of Europe,' whether 'they lived under the Jewish economy, or live under the Christian institution now, have all spoken in spite of their several peculiarities, one common language of the heart about God and Christ, sin and holiness, time and eternity.

Their religious hopes and fears, their joys and sorrows, have been the same. They have in a word, perfectly understood one another's sentiments, and eptered into one another's feelings, though mysterious and unintelligible to all the world beside,) on every subject essentially related to salvation.' We say nothing now in favour of their relinquishing their views, or their practice relative to any one of the ordinances or forms of religion, and nothing against their inculcating, in the pulpit and through the press, as far as any may think that duty calls, the peculiarities of their belief; but we do say, that real Christians, one in spirit, one in purpose, & soon to be in one heaven, can unite in the great work of diffusing, far and wide, "a knowledge of our Lord Jesus Christ as the Redeemer of sinners," "by the circulation of Religious Tracts."

For what is a Religious Tract? It is a select portion of divine truth *practically* designed and adapted to make the reader wise unto salvation. The writer, impressed with a view, such as faith sometimes presents, of the eternal joys of heaven, and sorrows of the world of despair, alarmed at the danger to which he sees his fellow men exposed, moved with compassion, and intent on 'persuading him, in Christ's stead, to be reconciled to God,' cannot address him in the style of a controversialist, or weary him with protracted speculative discussions. He will labour to address him in a Tract, as he would in words, if like the Philippian jailor, he came trembling before him, crying, "what must I do to be saved?"—as he would address men in a revival of religion—as a dying father just entering the world of glory' would address his children—as a dying pastor would address his flock.

And what is the fact, as to the character of the Tracts, which the people of God have already, by their voluntary contributions and efforts, engaged in circulating? It is very certain that of *more than one hundred and ten millions* of Religious Tracts, published by the principal Tract Societies in our world, (divided and separate as those composing the "body of Christ," have been;) not two millions, and probably not one million, if as many as half a million, have failed to receive the cordial approbation of the great mass of pious evangelical Christians. No other fact could prove so triumphantly, that the devoted friends of the Redeemer can unite in this branch of benevolent exertion. What are the Tracts which pious evangelical Christians of any one denomination consider the best that have been written, and which they believe God has most abundantly blessed? They are such as the "Dairyman's Daughter," the "Swearer's Prayer," the "Shepherd of Sallisbury Plain," the "Warning voice," the "Young Cottager," and the "Great Question Answered;"—and men of a kindred spirit of *every other* denomination, love them equally in their extensive circulation.

All these Tracts we are informed, and about one hundred and twenty others, have already been approved by the publishing committee of the American Tract Society, (composed, at present, of clergymen of five denominations,) with a most delightful unanimity and confidence that they will meet the decided approbation of the friends of vital godliness and evangelical truth. In every step of their progress, they grow stronger and become more and more fully convinced that their humble endeavours will result in the glory of God and the Redeemer, and the salvation of multitudes.

We ask now those who "love the Lord Jesus Christ in sincerity," if it becomes his decided and faithful followers still to hesitate, and linger and question whether this Society will succeed? In its managers and patrons, who have seen so many indications of the smiles of Divine Providence upon it, this would be ingratitude and impiety. For themselves, they must go forward; and the language of their persevering endeavours is to all the friends of Christ, by whatever name they may be distinguished from others. The cause is God's and must prevail. We look not now for questions as to the practicability of our undertaking—they come now too late. We look not for mere expressions of friendship. But in the name of our Master, and from love to him, we invite your cordial and effective co-operation; your fervent unceasing and prevailing prayers. H.

We have been requested to add to the above communication the following notice

AMERICAN TRACT SOCIETY.

The American Tract Society have now in their Depository, at No. 3 Cedar-street, New York, 34 Tracts ready for delivery, of several of which second editions have already been printed. A large number will soon be added, as they have now stereotyped about eighty. The Tracts are printed on good paper, the edges trimmed, those of 12 pages and over covered, and sold at the rate of 10 pages for one cent, no charge being made for covers. Auxiliary Societies contributing one fourth part of their annual receipts, (deducting from them their incidental expenses,) are supplied with Tracts, at 20 per cent discount, and furnished with the American Tract Magazine gratis.

The Society is in pressing need of funds, with which to procure stereotype plates, engravings, paper and printing, in order to provide a stock of Tracts for the supply of the country. No funds given for the general objects of the Society, will be apropriated to the Society's house, which is erected wholly by the liberality of the citizens of New York. With the invaluable advantages afforded by this establishment, all the funds contributed to the general objects of the Society, can be most economically appropriated. Twenty dollars constitutes a life member, and fifty dollars a life director.

Every donor to the Society receives a copy of the Tract Magazine, in which his donation is acknowledged. This work containing 24 duodecimo pages, is issued regularly on the first day of June, August, October, December, February and April. Terms 50 cents a year, and to those who become responsible for three copies or more, every fourth copy gratis.

Orders for Tracts, remittances of money, and all other communications should be addressed to MR. WILLIAM A. HALLOCK, *Corresponding Secretary*, No. 3, Cedar street.

New York, Dec. 30, 1825.

Legislature of New-York.

GOVERNOR'S MESSAGE.

On Tuesday, January 3d, was transmitted to both Houses, the Governor's Message, which however, from its length, as well as from the unexpected accumulation of other matter, we are compelled to present only in the abstract.

The Governor commences by recounting the "blessings of Divine Providence," which still "rest upon our country." He briefly alludes to the existence of peace, liberty, and plenty; and adverts to our prosperity in agriculture, mechanics, manufactures, internal and foreign trade. He alludes to our exemption from malignant diseases—to the constant dissemination of knowledge—to the increase of population—to the erection of Academies, churches, and other useful edifices—to the expansion and creation of towns and cities—to the disappearance of those agitations and convulsions, which formerly disturbed the political tranquillity of the state—and to the general prevalence of a spirit of magnanimity, harmony and reconciliation.

"The distresses which at present afflict our commercial cities; and which are extending into the interior," he says, "have arisen from causes, that will sometimes occur in the most prosperous communities; and which being temporary in their nature, and transient in their character, cannot exist for any considerable period of time." * * * * * * * * * * "In every community blessed with freedom and intelligence, there is a sustaining and redeeming power, which soon invigorates the tone

of public confidence, and remedies the mischiefs of cupidity, the miscalculations of enterprise, and the excesses of an adventuring spirit."

After reminding the Legislature of the duty of exercising gratitude to the Almighty Disposer of events, and admonishing them of their high responsibilities to the state, he proceeds more definitely to state, that "the first duty of government, and the surest evidence of good government, is the encouragement of education." He alludes to the importance of establishing infant schools, in places which contain a dense population: but thinks that all enterprises of this nature, should be left to the guardianship of private benevolence. Speaking of our common schools, which embrace children from 5 to 15 years of age, he says, that the appropriations from the school fund, last year, amounted to $80,670; that an equivalent sum was also raised by taxation, in the several school districts, and applied to the same purpose. He says that the whole fund now amounts to $1,330,000; that the yearly distributions for this object might be augmented to $120,000; and that the numbers which have been taught in our common schools, the year past, amount to 420,000.

The change which has been effected in the high school in New York, by which the rich and the poor are alike to receive gratuitous instruction, next falls under his favourable notice, as calculated to break down and annihilate factitious distinctions. The Governor speaks of the advantages of the monitorial system of instruction—of the time wasted in common schools, as calling for a remedy—of the importance of introducing higher branches of instruction, and of having schoolmasters of a better stamp, and of having them better supported. And for effecting these purposes, he recommends the establishment of a public seminary for instructers;—also that gratuitous provision be made for indigent, talented, and meritorious youth in our superior seminaries; and he finally closes the consideration of common schools, by recommending the establishment of a visitorial authority, for the purpose of correcting abuses, and suggesting improvements.

Our literary colleges are next adverted to, as needing and deserving extensive appropriations. The establishment of such institutions, he says, implies an obligation to endow them. Alluding to the new college at Geneva, as never having received any appropriations, and to various other institutions, as being more or less promising in their character, he says:

"I cannot recommend in terms too strong or impressive, as munificent appropriations as the faculties of the state will authorize, for all the institutions to which I have referred, and all other establishments connected with the interests of education the exaltation of literature and science, and the improvement of the human mind."

The Governor next gives a sketch of the origin, progress and completion of the existing canals,—states the whole expense of the western and northern canals, including the works connected with them, at more than $9,000,000; says that a debt of nearly eight millions remains unpaid; and that the canals will soon bring in a revenue, which, when added to that arising from the salt-springs, &c. will be sufficient to liquidate the debt. He recommends this subject to the consideration of the Legislature, and suggests the necessity of making improvements; such as securing the banks, raising the bridges, and eventually doubling the locks, and cutting a channel on the north side of the Mohawk river.

"In considering the improvements of an analagous character, which ought to be attempted," he says, "it will be found that they relate principally to navigable communications between the Susquehannah, St. Lawrence, and Alleghany rivers and the Erie Canal. There are others undoubtedly of great moment, which merit particular attention. The surveys and estimates required by the "act to provide for the surveys of certain canal routes therein mentioned," will shed light on this subject."

Respecting the formation of a communication between the Delaware and Hudson rivers, he says, that

"The proceedings of the company incorporated for this purpose, have been distinguished for good faith. The whole extent of this proposed work is about 114 miles, and 65 miles are already under contract, and in a state of considerable progress, and more work has been performed on it, than was done on the Erie canal the first year, although the latter was begun much earlier in the season."

The Governor next adverts to the importance of the Ohio canals, as being a virtual continuance of the Erie canal, of our own state;—he mentions that Kentucky and Illinois are following the example of Ohio; and that projects are in contemplation, for uniting the great lakes of the west, with the waters of the Mississippi.

The importance of removing obstructions in the Hudson river, and of making improvements in New York harbour, are next offered for consideration.

The Governor alludes to the contemplated land communication, between lake Erie and the river Hudson. He is more and more convinced of the necessity and practicability of this measure, and suggests that it might be also advisable for the Legislature to assist in constructing the great northern road, which has been in contemplation, for furnishing a good land communication from the country in the vicinity of the lakes, to the river Hudson. Both these roads, he thinks, would aid the operations of internal trade.

Agriculture forms the next topic. The Governor speaks of its prime importance, both as an art and a science,—thinks that every facility of communication should be offered to the various districts—that roads and canals operate as premiums for the advancement of the cause, and that the most effectual countenance that can be offered it, is to establish a quick, economical and safe access to good markets. Alluding to former associations for the distribution of premiums, &c. as having been attended with some difficulties, he says, that

"Other modes than those heretofore adopted, might be resorted to for cultivating and elevating this cardinal interest. A wide and unexplored field of improvement lies before us. Experimental and pattern farms; plantations of useful trees for ship-building, architecture, and fuel; labour-saving machines; improved seeds and plants of those productions now raised, new modes of cultivation; new objects for cultivation, and the whole range of rural economy, are objects deserving animating support."

The necessity of making appropriations for "our mechanic and scientific institution," as aiding the cause of *useful* inventions,—the propriety of directing a vigilant exploration of several portions of our country, where indications of coal have been noticed—the necessity of revising the criminal code—of better defining the crime of murder in the first and second degrees, and of distinguishing it more carefully from manslaughter, are topics next adverted to. He mentions several other crimes as requiring more accurate definition; and says, that the same crime happens frequently to receive a different degree of punishment from different criminal courts. He says that there have been ten convictions for murder, the past year, (an unusual number,)—he deprecates the increase of crime—says that the efficacy of punishment consists in its *certainty*, rather than in its severity; and that pardons have not been granted, except on the best evidence that they would prove beneficial. After alluding to the improvements which have been made in our state prisons, and to the large one now erecting in Westchester county, which he says is of stone and iron, and will be entirely indestructible by fire, he mentions, that

"The best penitentiary institution which has ever been devised by the wit, and established by the munificence of man, is in all probability the House of Refuge in the city of New York, for the reformation of juvenile delinquents. It takes cognizance of vice in its embryo state, and redeems from ruin and sends forth for usefulness those depraved and unfortunate youth, who are sometimes in a derelict state, sometimes without subsistence, and at all times without friends to guide them in the paths of virtue. The tendency of this noble charity," he says, "is preventive as well as remedial; and during the short period of its existence, its salutary power has been felt and acknowledged in the haunts of vice, and in the diminution of our criminal proceedings."

The further encouragement of this institution, he cannot recommend in terms too emphatic; and he believes that if the asylum could be so extended, as to embrace juvenile offenders throughout the state, the same preserving, reclaiming and reforming effects would have a correspondent extension.

The Governor next alludes to the improved state of the militia; and says that a considerable number of new artillery companies are destitute of cannon.

In the next place, the inhabitants of Putnam county, he says, who mostly derive their titles to their lands, from confiscated property sold by the state, are now in danger of losing their titles by an adverse claim which is about to be asserted, since the death of an individual in Eng. He recommends this subject to the speedy attention of the Legislature, and presumes that they will take measures to protect or defend the state title, or to negotiate with the new claimants for the extinguishment of their claim.

The late census—the necessity of filling up our representation in the United States Senate, where we have now only *one* senator—the necessity of fixing a new apportionment of the state legislature: and the necessity of remedying a defect in the constitution, respecting the removal of sheriffs, clerks and registers, on charges brought against them, are severally adverted to.

From the honours that have been so deservedly conferred on La Fayette, the Governor next derives an argument in favour of erecting a monumental memorial of the worth and services of the lamented McDonough; and he asserts the claims of the heirs of Robert Fulton who died leaving an almost destitute family, that have since been more impoverished by being deprived of the grant made by the state.

The protection of our red brethren is cursorily alluded to; the recommendations of the Governor last year, respecting the amendment of the constitution on the subject of the elective franchise and the choice of justices of the peace are mentioned; the necessity of sustaining the just rights and legitimate authority of this state, as one of the members of the national confederacy are hinted at, and the message then closes as follows.

"I have thus, fellow citizens, in obedience to the mandate of the constitution, communicated the condition of the state, and recommended such matters to you as I have judged expedient. It may be proper to observe, that as I intend to shrink from no just responsibility, and mean to be explicitly understood by our constituents and their representatives, I have not clothed my recommendations in ambiguous phrases and general terms, but have been as precise, as specific and as detailed as a full and comprehensive view of the subjects submitted requires: and I am fully persuaded that in pursuing this course which every public servant owes to the source of all legitimate authority, the errors of the understanding will meet with that liberal reception which is due to the purity of the motives. The same impressive consideration in relation to the honour, the dignity, the tranquillity and the prosperity of the state, which induced me at the last session to inculcate conciliation and harmony, and the union of all heads, all hearts and all hands in favour of the best interests of our country, exist still in undiminshed force. The moderation and good feelings which now so generally prevail are the harbingers of a better state of things, which must eventually terminate in the restoration of that character, and of that just share of influence, which have been greatly impaired by our intestine divisions; and I assure you that nothing will afford me higher satisfaction than to furnish in my own conduct, a practical illustration of the salutary and predominating influence of these high and momentous considerations."

CONGRESS.

SENATE.

Dec. 26 to 30.—John Randolph took his seat as a Senator from Virginia: Mr. Bouligny also, as a Senator from Louisiana.

The Annual Report of the Treasury was received and ordered to be printed—also the Annual Report of the Secretary of the Navy, with a printed volume, containing the late proceedings of the Court Martial against Commodore Porter.

The Vice President communicated a letter from Commodore Porter, of the Navy, requesting that certain communications made to the Senate, last year, by Thomas Randall and John Mountain, injurious to the character of the petitioner, and other officers of the Navy, may be investigated. Letter to be printed—Business referred to the Naval Committee.

The Committee of the Judiciary were instructed to inquire into the expediency of dividing the state of Kentucky into two judicial districts, fixing the judges' salary at $2000.

The proposed inquiry about opening a canal between Lake Erie and the Wabash, was agreed to.

Bills from the House relative to U. S. pensioners, and to the sale of the Ohio school lands were twice read and referred.

The bill, prescribing the mode of commencing, prosecuting, and deciding controversies between States, passed to a second reading.

A number of petitions were offered; and considerable business of a local nature came under consideration.

HOUSE OF REPRESENTATIVES.

Dec. 26–30. A select committee was appointed to investigate the accounts of the Ex-President Monroe.

The committee on roads and canals were instructed to inqure into the expediency of establishing a general system of internal improvement, embracing roads, canals, and railways, &c.

The president transmitted one of Mr. Jefferson's old messages of 1803, recommending an exploring expedition across this continent—Confidential.

A select committee was appointed to take into consideration so much of the President's Message as relates to the correspondence between this government and Great Britain, on African slavery.

An inquiry was instituted, the object of which was to ascertain the propriety of encouraging the manufacturers of silk.

Mr. Cook, of Illinois, offered the following resolution which was laid on the table.

Resolved, That, for the purpose of electing the President and vice president of the United States, the constitution ought to be so amended that a uniform system of voting by districts shall be established in all the states, and that the qualified voters of each district shall vote directly for the aforesaid officers. And that the constitution ought to be further amended in such a manner as will prevent the election of the aforesaid officers from devolving upon the respective Houses of Congress: and that the eventual choice shall be from the two highest on the list that may have been previously voted for, and shall be made by states.

From the report of the Secretary of the Treasury, laid before Congress, it appears that the total receipts into the treasury, during the year 1825, are estimated at $26,781,444 56; and the expenditures at $23,443,979 91—leaving in the treasury on the 1st January, 1826, $5,284,061 78, (including a balance of $1,946,597 13; which remained on hand, 31st Dec. 1824.) Public debt $80,985,587 72.

Diplomatic—We understand, says the National Journal of the 21st ult. that the Senate yesterday confirmed without a division, the appointment of Mr. Rufus King, as Envoy Extraordinary and Minister Plenipotentiary to Great Britian, and of Mr. John A. King as Secretary of Legation.

Discovery.—A bed of Mineral Coal has been discovered in Providence, which on an analysis was found to contain 52 1-2 grains pure charcoal in 100 grains. The Lehigh coal has 66-100; and Worcester 45-100.

Coal.—We have been informed that a bed of coal, of the character of Pittsburgh coal, but superior in quality, has been discovered in the county of Onondaga, about eight miles from the Court House. The quantity is said to be abundant; and the prospect in relation to it, is spoken of by those by whom it has been analyzed, and by whom it is said specimens will soon be forwarded to this city, in the most sanguine terms.—*Argus.*

SLAVERY.

The morning after the formation of the Portland Auxiliary Colonization Society, the following was communicated for the Christian Mirror.

I recollect hearing an anecdote told by an old surgeon in Sanguar, in Scotland. It is this: When Mr. Wilberforce stood forth in the House of Commons to plead for the injured Africans, my country caught the flame. Petitions were sent from every town. They were even sent into the schools to obtain the signatures of the children. At Sanguar, one was sent into the school where a son of the aforesaid surgeon attended. The boy came home and said, "Father, what is the slave trade? what does it mean? I have signed a paper to-day, and I do not understand it." The old man explained it to him; and he at once caught the flame.—This boy after receiving a liberal education, went to push his fortune in one of the West India Islands. He rose by merit, and one of the first things the Prince of Wales did, after he was appointed Regent, was to appoint this enterprising youth to be governor of the Island. Soon after he took the reins of government into his hand, two ships arrived at the Island with slaves; the one commanded by an Englishman, the other by a Frenchman. He immediately sent both the captains into perpetual banishment, and set the injured Africans free. In a letter to his father, he said, "In doing this, I have only acted according to the orders of my prince: but if I had acted according to my own mind, I would have made them drudge out their life in slavery, or have hanged the villains by the neck." This the old gentleman told me with the tear in his eye. C.

The powerful and lasting influence of early impressions is strikingly exemplified in the above anecdote. O that all the children in these United States, might early "catch the flame," not of revenge against the slave holders, but of zeal to vindicate the rights of the 'injured Africans.'

[*Ed. Mirror.*

Securities.—The "Georgia Patriot" published at Milledgeville, on the 6th ult. gives us a curious article on security ships, in stating what happened when the recently appointed treasurer of the state offered a bond for the faithful performance of his duty. It is stated that the former treasurer's bond had been accepted, though it "had only eight securities, all of whom only gave in 190 *negroes*, with land in proportion," yet the new treasurer's was rejected "with 21 securities, who gave 495 negroes." The words quoted are those used in the account. They are novel to us, and probably will be so to the greater part of our readers. But it shews that in Georgia, pecuniary responsibility is thought to rest on the quantity of "negroes" that a person possesses.

[*Niles' Reg.*

The whole number of Revolutionary pensioners is 12,985. During the year there have died 432, and 344 have been added to the rolls. Of the whole number 1,665 reside in Mass. 1,152 in Maine, 822 in N. H. 228 in R. I. 817 in Conn. 1,050 in Vermont, 2,968 in N. Y. 419 in N. J. 931 in Penn. 20 in Del. 200 in Md. 638 in Va. 242 in N. C. 115 in S. C. 57 in Geo. 497 in Ken. 227 in Ten. 705 in Ohio; 6 in Lou. 113 in Indiana, 11 in Mississippi, 12 in Missouri, 23 in Illinois, 18 in Alab. 22 in Mich. 26 in Dist. Col.

Virginia Legislature.—A resolution has passed in the House of Delegates, permitting emancipated persons of colour who have wives, husbands or children, to remain in the State.

A Good Thing.—The proprietors of the Union Line of stages, between Albany and Buffalo, have resolved "to dismiss from their employment, any driver, who shall be guilty of purposely running his horses while in the stage." A most salutary regulation, and one which, generally adopted, would afford much gratification to travellers.

FOREIGN.

Greece.—Our French papers mention, that the expedition sent to Greece by the French Greek Committee, arrived at Zante on the 19th of September, and left there for Napoli di Romania on the 22d. It was composed of acolonel, several officers of artilery and subalterns, with a physician, two surgeons, a number of workmen, &c. They were permitted by the government, to spend several days at Zante, where they laid in provisions. It appears by the latest accounts, that Ibrahim Pacha, was closely pressed in the southern part of the Morea, having suffered severely in several engagements with Colocotroni. His only hope is, that he may be reinforced or relieved by the Egyptian and Turkish expedition, which had long been looked for in vain. The Greek fleeet are all ready to intercept them on the way from Alexandria, and we may soon expect to hear of a naval engagement the result of which will be of the highest importance to Greece.—*N. Y. D. Adv.*

Accounts from Calcutta to the 23d of June, and from Bombay to the 6th July, state that the British army in Arracan, under the command of Gen. Morrison, was suffering very severely from sickness. One regiment is stated to have been reduced from 1200 strong to 350.

A real Abyssinian Ram has been imported from Egypt and is now at Brooklyn, (N. Y.) He was presented by the Pacha of Egypt to Mr. Thorndike. His fleece is a clear white, and very thick. His size is large and noble. Health perfect. Has four horns, two upright, and two curved downwards. There are two openings near the corners of the eyes, for the transmission of air, as in some kinds of deer.—*Hambd. Journal.*

DONATIONS

TO THE W. EDUCATION SOCIETY

In November & December, 1825.

ONEIDA COUNTY:	
From a Friend to the Society, cash,	$10 00
Sangerfield, Females in the Congregational Society, towards constituting their Pastor, Rev. John D. Pierce, a Life Director, mdz.	22 50
Females in the Presbyterian Society, to constitute their Pastor, Rev. D. C. Hopkins, a Director for Life, mdz.	53 06
Clinton, Female Benevolent Society, in Franklin district; by Mrs. Reuben Bliss, mdz.	23 28
Female Benevolent Society, on College Hill, by Mrs. Williams, mdz.	19 13
Paris Hill, Dea. Abel Simmons, prov.	3 18
Doct. Elnathan Judd, "	6 43
Chauncey Hotchkiss, mdz.	3 94
Hanover, Rev. Ralph Robinson; mdz.	3 00
Elias and Joseph Page, prov.	2 90
Luther Mynck, "	2 00
Henry Eastman, mdz.	1 00
Utica, Mrs. Thos. Hastings—avails of a domestic Charity Box, cash,	59
Westmoreland, Dea. John Bearse, prov.	3 00
Union, Col. Gardiner Avery, mdz.	22 00
Camden, Erastus Upson, services as Agent for three years,	5 00
Religious Charitable Society, chairs for the Boarding House,	2 50
MADISON COUNTY:	
Smithfield, Gerrit Smith, Esq. cash,	10 00
Lebanon, Female Benevolent Society, by Mrs. Williams, of Clinton, mdz.	5 25
OTSEGO COUNTY:	
Springfield, Rev. Aaron Putnam, cash,	10 00
Three young Ladies, by Miss Rosetta Parmele, mdz.	8 31
Exeter, Minerva Cushman, cash,	1 00
David Cushman, "	1 00
Westford, Dea. John Kelso, "	1 00
John Manning, "	1 00
CHENANGO COUNTY:	
Norwich, Female Auxiliary Education Society, by Mrs. T. Enos, cash,	4 25
	$124 87

JNO. BRADISH, Treasurer.

The subscriber hereby acknowledges with gratitude the respect which has been shown him by the ladies of the Presbyterian Society in Sangerfield, in constituting him a Director for life of the Western Education Society, by the benevolent contributions to aid the important objects of said Society. May they receive their reward in witnessing the abundant effusions of the Holy Spirit upon the church and the world, and each of them receive a crown of life in the Redeemer's kingdom of glory.

D. C. HOPKINS.

Waterville, Jan. 2d, 1826.

DEATHS.

In this village, an infant child of Mr. William Bristol.

On the 7th inst. in the 79th year of his age, Mr. James Jones, an old and respectable inhabitant and citizen of this village. He has left a large circle of relations and friends to mourn his sudden death, occasioned by a sleigh and horses running over him, as he was returning to his house in Main street. He had arrived within forty or fifty rods of his door, when he was knocked down by the horses coming up behind him with full speed—the horses trampled on his head and neck which were cut and bruised in a shocking manner. This it is hoped, will serve as a warning to those who have the care of teams, to be on their guard, and not drive in such a rash and unreasonable manner. It is an awful consideration to think that mere carelessness has been the means of thus sending a fellow creature to the eternal world.—*Communicated.*

A VERY SURPRISING EVENT!

A young man, by the name of Ephraim Collins, was going after a *fiddle*, to give a finishing stroke to "a merry Christmas." Having to cross a part of Naples, or Henderson Bay, he took his skates. When he was ready to proceed, he vociferated—"G—d! I'll skate into hell and damnation, in five minutes!" It was probably not half that time, before he skated into a hole of the ice, and sunk to the bottom of the Lake! His body was found, and taken from the water on the third day. From this shocking example of impiety, and from the terrible disaster which immediately followed, let all the presumptuous and profane take warning, and "flee," before it shall be too late, "*from the wrath to come.*" "For in such an hour as ye think not, the Son of man cometh."—*Com.*

Purgatory.—Died at Oxford, Eng. aged 70, Constantine Demetriades, a native of Greece. This very extraordinary character was born in September, 1755, at Naupactus. He came to England, several years ago with Lord Elgin, since which he has resided chiefly at Reading and Oxford, as a teacher of languages. His property, upwards of one thousand pounds, he has left to four Patriarchs of the Greek Church, with directions that his soul, and the souls of his father and mother may be prayed for continually during one hundred and sixty years after his decease.

AGENTS FOR THE WESTERN RECORDER.

Scottsville, Isaac J. Lewis.
Rochester, Dr. F. F. Backus,
Cazenovia, A. Kingsbury,
Bergen, Herman Halsey,
Mendon, Ezra Sheldon, P. M.
Lima, Rev. John Barnard, Jun.
Scipio Rev. H. Norton.

WANTED

10,000 BUSHELS of the first quality of WHEAT, for which *cash* will be paid by PARKER & SEYMOUR.

Utica, Jan. 2, 1826. 8w79

NEW BOOKS.

JUST Received by MERRELL & HASTINGS, at No. 40, Genesee street, the Difficulties of Infidelity, by Geo. Stanley Faber, B. D.—A Compend of the System of Divine Truth, by Jacob Catlin, D. D.—Antiquities of the Jews, by William Brown, D. D.—Brown's Philosophy of the Human Mind—Memoirs of Levi Parsons, late Missionary to Palestine; View of the Hebrews, or the Tribes of Israel in America, by Rev. E Smith—Christian Parent's Present, by the author of the S. S. Teacher's Guide—Missionary Gazetteer—Scott's Bible, with References, Armstrong's edition—The works of Rev. Richard Cecil—Calvin's Institute, most of which, will be sold at reduced prices.

Utica, Dec. 26, 1825. 78tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Catty Boxes, do.
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

ONE PIPE choice Old Madeira } In bottles or
One do Port } in draught.
One half do real old Champaign Cognac BRANDY of the vintage of 1779; and a few cases of sparkling Champaign wine, are offered by J. C. HASTINGS & Co.

Utica, Dec. 20, 1825. 77tf

NOTICE.

IS here by given to the subscribers for Nathan Whiting's second edition of the works of the Rev. JOHN NEWTON, in the county of Oneida, and the adjoining counties, that the books are ready for them at the store of Messrs. Kellogg & Reynold's in Utica, No. 100, Genesee St. who are authorised to receive the pay.

J. LORD.

Dec. 20, 1825. 3w77

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret, do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dye Stuff, together with a general supply of GROCERIES.

52tf A. HITCHCOCK.

Utica, June 28. 83 Genesee-street.

LOOKING-GLASS FACTORY & STORE.

W. M. Gaylord,

HAS removed his establishment to a building on Genesee-street, nearly opposite the Ontario Branch Bank, and two doors above William Clarke's Lottery office; where he offers for sale a very general assortment of

LOOKING-GLASSES,

consisting of Gilt, Mantel and Pier, Mahogany pillared, Scroll, Swing, and a variety of Toilet and Statia Glasses, which he will sell at reduced prices.

He also continues to frame and glaze, Paintings, Prints, and Ladies' Needle-work. All orders for Bed and window Cornices, repairing old gilding, re-silvering Looking-Glass Plates, &c. will meet with prompt attention.

Utica, December 6, 1825. t84

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the New Hampshire Repository.

The following lines are said to be from the pen of the late Rev. DAVID TAPPAN, D. D. Professor of Theology, in Harvard University, and to have been sung at his wedding, March, 1780. They have been safely deposited 45 years in the memory of a lady now residing in New Hampshire.

WEDDING HYMN.

Jesus, thou heavenly bridegroom come,
Adorn and bless this nuptial feast;
Our joyful hearts spring forth to meet,
And welcome so divine a guest.

Thy presence once a wedding grac'd,
And blest the highly favour'd pair;
The water sparkled into wine,
Because it saw the Lord was there:

Haste, then, dear Jesus, from above,
And fill our hearts with heavenly love;
O may our mingling hearts and hands
Find blessings twining round their bands.

Long may our faithful bosoms prove
The purest joys of nuptial love;
Let friendship all our cares beguile,
And make the face of sorrow smile.

May health and pleasure crown our days,
And make our roof resound with praise;
From thence let warm devotion rise
Like fragrant incense to the skies.

Thus may we travel smoothly on,
Hand joined in hand, to heaven our home;
Where pure, refin'd, seraphic love,
Cements and crowns the blest above.

A lady had written on a card, and placed in her garden house, on the top of an hour glass a beautiful and simple stanza, from one of the fugitive pieces of JOHN CLARE, the rural poet. It was the season of the year, when flowers were in their highest beauty.

"To think of summers yet to come,
That I am not to see;
To think a weed is yet to bloom,
From dust that I shall be!"

The next morning she found pencilled on the back of the same card:

"To think when heaven and earth are fled,
And times and seasons o'er;
When all that can die shall be dead,
That I must die no more!
Ah! where will then my portion be,
How shall I spend eternity?"

Montgomery, the poet, who has for 31 years conducted the Sheffield Iris, has lately relinquished the editorship of that paper. He states in his concluding address, that, "from the beginning he took one ground—a plain determination, come wind or sun, come fire or flood, to do what was right."

ANTHEMS & SET PIECES, NO. II.

Cheshunt.—A set piece, which bears this name, and which has been copied into most of our American Compilations, may be cited as a remarkable instance of good *music*, unintentionally misapplied by the composer. The author is the celebrated Dr. Arnold, of London; and the music, aside from what might be termed, the specific sentiment of the piece, is not unworthy the pen which produced it. Sentiment, however, is the thing which should be chiefly aimed at, in all compositions for the church; and to fail in this, is to substitute nothing better than the *mere abstract* charms of music, for that which should have been the principal thing.

The words of this piece are from the pen of Wesley, and are founded on the well known passage, "Lift up your heads, O ye gates," &c. which give a prophetic description of the Saviour's ascension and entrance into heaven. The poetry, though not destitute of merit, is by far too paraphrastical; and the sentiment is much weakened by being thus protracted thro' several stanzas, where the whole spirit of the narration required promptness and brevity.

The musician, however, seems entirely to have overlooked this circumstance since, what was before too prolix, he has drawn out beyond measure, through his own endless repetitions.

The different voices which are represented in the original, as carrying on the several parts of a brief and spirited dialogue, are made to follow each other much too leisurely, in the translation: but the composer has quite confounded them, and destroyed the import of the dialogue.

In the first strain of the *music* there is indeed a grandeur of movement, and a striking energy of character, not unsuited to the opening of the subject. But very soon we perceive that the musician is exulting over devils, instead of accompanying the speedy flight of the principal personage,—that he is repeatedly dragging them 'through the portals of the sky,' when with the attending angels, he should have been demanding the Saviour's admittance at the "heavenly gates." There is no *lack* of expression in the music; but the difficulty is, that most of this strain, embracing two stanzas, passes off, before that demand for admittance is made, which formed in the original, the commencement of the dialogue.

A similar unhappiness attends each of the following strains.

The first demand for admittance is followed up by a single voice; but this musical herald or declaimer is descanting on the "massy bars of light," without seeming at all anxious about their being opened. And he repeats his demand in a similar style, as if he might at length expect to be heard for his much good singing. In the next place,—instead of the question from a single voice within,—"Who is the King of glory?" a chorus, without any reference to dramatic propriety, sing in the former repetitious manner, a whole stanza, embracing this question, and the reply to it from without.

"Who is the King of Glory, who?"
——"The Lord that all his foes o'ercame;
The world, sin, death, and hell o'erthrew;
And JESUS is the Conqueror's name!"

The subject matter of this dialogue is finally once more brought before the auditor in the same confused & repetitious manner; & though the music all along has been playing upon our sensibilities, it has nevertheless excited them the *most strongly* towards things that are *comparatively unimportant*,—and, what is still worse, it has all along cast a cloud of impenetrable obscurity over the whole description.

This piece of music, then, after all its expressiveness, has absolutely no claim to commendation; and the more discriminating among our American compilers have done well in excluding it from their publications.

COMMUNICATIONS.

BIBLE QUESTIONS.

JOHN, CHAP. I.

What is the meaning of the phrase, "in the beginning?" [Gen. i. 1.—John, xvii. 5,
Who is meant by "the Word?"
Did the Word exist before the world was created?
Was the Word in some respect diverse from the Father?
Was he however united with him in design, council, &c. [John xvii, 5.
Was he moreover truly divine?
Who was the Creator of the Universe?
Is the work of creation proof of his supreme divinity?
Who was the author of spiritual life?
How was this life, or felicity communicated?
To whom was instruction offered?
Ans. To depraved men.
How was it received?
What was John's peculiar office?
Who was the most perfect teacher?
For whom was the Christian religion destined?
How was Christ treated by most men?
How, by his own countrymen?
What privilege did he grant to those who received him?
Was this privilege conferred on the ground of legitimate descent?—or concubinage?—or adoption from other nations?
How was it conferred?
Did the Word become incarnate?
Among whom did he live?
To whom was his real glory made visible?
Was Christ full of true benevolence?
What was John's testimony, in regard to Christ?
Do the friends of Christ receive a share of every grace with which he is filled?
By whom came gospel privileges?
Did any mere man ever fully know the purposes of God?
By whom have these been revealed? N.

At a time when novels are all the rage, the following piece of burlesque will not be out of season,—especially as it displays what might be termed, the grand abstract and skeleton of all such productions.

A MODERN NOVEL—AN EXTRACT.

"Georgiana Villars was a most charming young creature; Montague Danvers was a most interesting young man. They lived in Portman square, and fell in love. A misunderstanding arises, not very probable, but extremely necessary. He, (with agony of mind,) thinks her unworthy. She, (with anguish still more exquisite!) is too modest to explain. At length chance befriends them. He flies on the wings of love. She is reserved, but does not drive him to despair. A perfidious rival is unmasked; friends are reconciled—parents consent—and Montague leads his Georgiana, a blushing bride, to the altar of Hymen. Thus virtue, &c. while on the other hand, vice, &c. Finis."

This, Mr. Editor, has the singular advantage of being the master-key to all novels; and nothing but a change of names is necessary to show its universal applicability.

A READER.

MISCELLANEOUS.

RAIL ROADS.

The following abstract of facts and opinions relative to the construction of rail ways, are collected from a pamphlet recently published in the state of Pennsylvania.

1. The friction is always in inverse ratio to the diameter of the wheels—with axles of any given diameter. The wheels should be 4 or 5 feet diameter.

2. The friction of axles is in the direct ratio to their diameter. The axle should be reduced to 2 inches diameter.

3. On a level rail way belonging to the Earl of Glasgow, a horse usually draws 10 and a half tons at the rate of 4 miles per hour. This rail way, being composed of one set of tracks, cost only 660*l.* per mile.

4. In 1798 a high pressure steam engine was in successful operation near New Castle, drawing in its train numerous cars.

5. It is now ascertained that smooth wheels are capable of adhering to rails on which no cogs or other protuberances exist. All the locomotive engines and rail ways in England now constructing, are without cogs. The adhesion has been found to be 1-25 of the load.

6. An engine weighing 8 tons and of 8 horse power will draw 45 tons in addition to its own weight, and that of the cars, at the rate of 8 miles per hour. Each car, carries from 3 to 4 tons.

7. A road of this description for locomotive engines, costs 1 or 200 per cent. more than is required for rail ways when constructed for horse power. A few of the contemplated rail roads in England, are as follows; from London to Edinburgh, 400 miles, capital, 2,500,000*l.* 2. from London to Liverpool, by Birmingham 2,000,000*l.* 3. From Birmingham to Liverpool and Bristol, 1,500,000*l.* 4. From Manchester to Liverpool, nearly 33 miles, 400,000*l.* (See Stevenson's Essay on rail roads.)

8. On a hill in Glasgow, where the difficulty of ascent was great, an iron rail way for ordinary carts, was placed for the use of those ascendeng the hill. A weight can be drawn on this track up hill, with the same facility as on the usual level stone pavement. This is a fact worthy of observation, by the proprietors of hilly turnpikes, and those towns where hills occur. [See picture of Glasgow.]

9. In ascending, no road or other contrivance, can possibly enable a horse to elevate a greater weight perpendicularly than 120 pounds at the rate of 3 miles an hour, friction not being considered.

10. On McAdam's turnpike, the effect of power applied horizantally, is to the same when applied perpendicularly, as 30 to 1.

11. A given weight may be moved over a given space by a given power, at the rate of 1 or 200 miles per hour, with equal ease.

12. Hills whose angle of ascent is moderate, are not such serious obstacles in rail roads, as many erroneously suppose. This is apparent from the well known law of gravitation, that bodies gain in descending, exactly the power expended in their elevation. Hence mountainous districts offer but very inconsiderable obstacles to rail ways; and in many cases far from offering obstacles, they materially contribute to the success of rail ways, viz. on descents.

13. In fact, railways, abound in hilly districts in Great Britain.

14. The cost of one set of rails of cast iron, is 2000*l.* or a wooden single rail way guarded with iron bars, will cost only $4000 per mile—double $7000 per mile.

15. If Col. Sargents' single rail way be adopted, a single line will cost about $2800 per mile, and a double line $3000.

16. These rail ways will last many years and can be repaired with facility and economy.

17. Rail ways composed entirely of wood may be advantageously constructed at a very small expense in the United States, when the quantity of transportation is inconsiderable.

18. Rail ways are crosed with great facility.

19 Rail ways require few superintendents.

20. Rail ways can be made not only at less expense, but can be made in one third of the time.

21. Rail roads may be made to accommodate any amount of commerce.

22. Rail ways can be made in every situation.

23. Mountains of great elevation offer but few obstacles to their execution.

24. A rail road is about to be constructed from La Guira to Carraccas, in the Republic of Colombia, 15 miles in length. The ascent to La Cumbre (distant 9 miles) is 4584 feet, and the descent to Carraccas (8 miles is 1704 feet. It is intended for the transportation of merchandize and passengers.

25. If the ascent is not greater than 12 1-2 feet in a mile, hills offer no obstacles whatever to rail ways, for by diminishing the velocity in ascending and increasing it in descending, the same load may be transported on an inclined plane and with the same average velocity, as on a level.

26. Rail ways are preserved and repaired with great facility.

27. As rail ways cost one third only of the expense of canals, one third of the toll charged per ton on canals, will yield an equal interest.

28. If horses are used on a rail way, the expense of transporting one hundred tons of merchandize, adding 50 per cent. the weight of cars, a distance of 100 miles in four days, will be $36, charging the horse and man at 75 cents per day. If the horses are charged at 37 1-2 cents per day, the cost will be $20 25 cents. To transport the same weight 100 mile 26 1-2 hours, by the locomotive steam engine, when coal is 15 cents per bushel, will be $20. When the price of coal is ten cents per bushel, the cost will be $15.

29. Some of the engines in Great Britain can perform a distance of 100 miles in 10 hours.

30. If a rail way in the form of an inclined plane, or a lift be employed, one horse can elevate 21 tons 9 feet and a half in fifteen minutes, or 3 horses can elevate the same in five minutes.

31. On rail ways, equal movements of power, produce equal increasements of velocity, for the friction is the same at all velocities.

32. In Great Britain, loads are at present conveyed 8 miles per hour, by the most approved locomotive engines.

33. In some cases, a descending load can elevate an ascending load of less weight, 1000 feet in length, in one minute.

34. All articles may be transported on rail ways, without risk or damage by breaking, the uniformity of motion resembling that of water conveyance.

35. There is no risk from damage by water.

36. The health of a country is not injured by rail ways.

37. Dust is almost unknown on rail roads.

38. Rail roads are very slightly affected by change of weather. They can be used at all seasons; even snow is no obstacle, for a small scraper attached to a leading car, removes snow or other obstacles from the rails.

39. All injuries to rail ways can be repaired with facility or expedition, and but little delay is occasioned by accidents.

40. The quantity of iron required to construct a double line of rail way, will be 30 tons per mile.

41. When a survey has been effected, an estimate for a rail way, may be made with perfect accuracy.

42. The labour, and consequent expense of transporting on a rail way, when compared to a canal, is as 20 to 32 dollars.

In our last, we gave a short extract from the Rev. Mr. Cox's late protest and declinature of the *doctorial honours* tendered him by Williams College. Its style, we believe, has been generally considered objectionable. The following extract, however, from a second communication from the same pen, in the Observer of last week, will perhaps disarm the critic in regard to the *manner* although the *matter*, it appears, still remains *unrepented of*.

"The author has been himself much dissatisfied with *the style* of his declinature, in several respects, since its appearance in print: and *to express this*, is his main design in the present communication. Those who know him, and who have no local or partial biases to gratify, will judge differently from others in the whole concern. The subject had in truth weighed in his mind, enervated by disease, beyond its proper gravity; and in a state of high excitement, not warranted in reason, or suited to the service, he took the pen and guided its rapid movement. The measure itself, and not the style, absorbed him. His sternness and raillery, however, were directed, not against men, or any particular college, but *merely against a system*, of which his opinion is unchanged. His harshness was neither deliberated nor malignant, and while he regrets many expressions, and rejoices to make the present apology, it will be remembered that it extends not to the sentiments of the piece, or to the propriety of the measure that occasioned it."

THE WALDENSES.

There are now living in the vallies of Piedmont, called Luzenda, Perosa, and San Martino, about eighteen thousand Vaudois, the remainder of the Waldenses and Albigenses, who have in the midst of Popish darkness, enjoyed the light of truth, and, though surrounded by the demons of persecution, have nobly defied all their rage and cruelty. These, like the famed seven thousand of Old Testament record, have never bowed the knee to Baal; and among them have been numbers who have united the Protestant faith with a corresponding walk and conversation. From France and Sardinia they have endured thirty-two persecutions, in which the furnace seemed to have been heated with a design to extirpate their whole race; and nothing has saved them from their fury but the almost miraculous care of the Almighty, connected with their own union and courage in their mountainous, intricate and impregnable fastness whither they have fled for shelter. Thousands of them have suffered martyrdom, and shown their inflexible attachment to the cause of the Redeemer; while, like him, these peaceable people invoked with their dying breath forgiveness for their enemies.

When Piedmont was under the late government of France, the Vaudois were put in full possession of all the privileges common to other subjects; but on the restoration of the Bourbons, in the year 1814, they were again united to Sardinia; and though they never murmur, they are subjected to the most grievous restrictions. They cannot, (for instance) purchase lands out of the confined limits assigned them; they are obliged to desist from work, under the penalties of fine or imprisonment, on the Roman Catholic festivals, which are almost perpetual; they are forbidden to exercise the professions of physician, surgeon, or lawyer; and these people, together with their ministers, are compelled to serve as private soldiers, without the possibility of advancement. All religious books are prohibited except the Bible, which is subject to such a high duty as almost to place it beyond their reach. Schools are indeed allowed on the old system; but on Bell's and Lancaster's system they are prohibited. The Scriptures and catechisms have sometimes been circulated among the Vaucois, leaf by leaf, as the only means of obtaining a perusal of their pages. They are not allowed to multiply their places of worship, though they may rebuild and enlarge their old ones.

In the time of Oliver Cromwell, collections were made throughout England on behalf of Vaudois, amounting to £38, 261, 10*s.* 6*d.*; which after affording them considerable relief, left a fund of £16,383,10*s.*3*d.* which Charles the second, on his restoration, used for his own purposes, assigning as a reason, that he was not bound by any of the engagements of an usurper and a tyrant. William and Mary restored the pension; but during the reign of Napoleon, the British Government, from political motives withheld it, and the Vaudois pastors (thirteen in number) are for the most part living in a state of poverty.

Efforts are now making to recover this lost aid, and thereby enable the pastors to surmount their difficulties, to assist in the establishment of Schools, and the education of their ministers, and especially in building a hospital among them.

His Majesty George the Fourth has presented them with 100 guineas. Several of the Protestant states on the continent are interesting themselves for these suffering people; and it is hoped that a favourable moment has arrived for the relief of these oppressed Vaudois. The Vallies have lately been visited by English Clergymen, who have taken a lively interest in the fate of their inhabitants.

A highly respectable committee has been formed in London, to promote subscriptions for the Waldenses and to manage the fund raising for them in the United Kingdom.

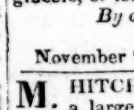
[*Eng. Mag.*

Curious Advertisement.—The following is a literal copy of a notice lately circulated in Virginia, by a physician who wished to offer his services to the public in a genteel way.

Doctor——does concentrate his willing zeal in a train of applicability and so with ecstatic impulse, he gives his compliments to the public, when informing the patronage of this vicinity, his intention of punctilio from ample skill to all calls. He will announce his idiology on physic, and so let plastic complimentary zeal to the public and this vicinity, be concordant with a fond wish from deemed ample professional punctilio to all calls.

A Queer Book—A book is said to have just appeared in London, without title page, designation or printer's name, consisting entirely of a list of men notorious about town for running in debt and not paying; or as the phrase among them is, not caring who suffers. The first number contains 4,000 of such names, greatly to the annoyance of many who may perhaps be thus shamed into honesty. It is threatened to be continued periodically. QUERY: If this should be generally introduced in this country, would it not eventually supersede the use of the insolvent laws?

The drinking of spirituous liquors has been prohibited in one of the Islands of Owhyhee under the penalty of *five hogs;* the chiefs, who are the law makers, no doubt having discovered that the excessive use of strong drink, assimilated men to hogs, and have conceived of so appropriate a penalty.



Wholesale.

J. C. HASTINGS. & Co.

OFFER as usual at their store No. 84 Genesee Street for cash or approved paper payable at either of the Banks in this village, on the most favourable terms a general assortment of

GROCERIES,

among which are
20 Kegs Plug Tobacco
25 Barrels paper do.
12 Bags Pepper
10 do. Pimenta
20 Kegs Ginger
15 Boxes short Pipes
50 Bales Cassia
20 Boxes Lp. Sugar
10 Bags Coffee
2 Tierces Philad'a Scotch Snuff
1 „ Maccoboy do
3 „ Rice
40 Qr. Casks Madeira, Sicily Madeira, Port, Teneriffe, Dry Lisbon, and Sherry Wines, and an extensive Stock of Liquors, &c. &c.

Merchants wishing to replenish their stock, and Tavern keepers in particular are requested to call.

Utica, Dec. 20, 1825. 77tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.
D. PRENTICE, *Principal.*

November 28, 1825. 74tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

NEW GOODS.

No. 36, Genesee-Street.

THE Subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also, 50 crates Crockery & Glass Ware, with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of the public patronage will be thankfully received. OREN CLARK.

Utica, 13th Sept. 1825. 63

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May 24, 1825. 2tf

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

or sale at the New York prices; with the addi dition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44tf

TO RICHARD VAN DYCK, and to such of his children as were living, on the 2d day of November, 1825.

In pursuance of the last will and testament of Marinus Oudenaarde, deceased, I hereby give you notice, that you, and each of you, be & appear in your proper persons, at Utica, within six months from the date hereof, to claim the estate, consisting of a house and lot, situated on Water-street, in Utica; and which has been devised to you, by said last will and testament of said Marinus Oudenaarde, deceased, upon that express condition; or in default of such appearance, within said time, all and singular, your and such of your right and interests as devisees, will be forever forfeited; and said estate will be sold for the benefit of the American Bible Society, in pursuance of the directions of said will. Yours,

THOMAS E. CLARK, *Executor.*

Dated, 22d Nov. 1825. 6m73

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Monday in January, 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

†‡† All present subscribers, who do not give notice of discontinuance by the first of December, will be considered as subscribers for the succeeding volume.

MERRELL & HASTINGS, *Publishers.*